The Western Luminary.

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TERMS OF THE LUMINARY.

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COMMUNICATED.

DIED,

At her father's, in Shelby county, on Tuesday morning the 18th ult., Miss Maria I. Hall, in the 25th year of her age. The deceased had been confined, on a bed of sickness, nearly three months; during which time, she bore her severe and protracted affliction with patience, and evinced more than an ordinary degree of submission and resignation to the will of her Heavenly Father. The design of this obituary notice, is not to lavish encomiums on the dead: but to present to her bereaved friends and relatives, some additional evidence, in connection with what they have been already furnished, that she had been brought by divine grace, to make an entire and unreserved dedication of herself to her Lord and Saviour. This she had visibly done, by uniting herself with the church of Christ, and making a public profession of his religion, nearly three years ago. Naturally diffident & retiring in her character, she made no ostentatious display of religious attainments. The prominent features with which she was characterized as a christian, were meekness, humility, and sincerity. Among her papers, committed in trust to a friend, was found the form of a covenant, and an entire dedication of herself to her Saviour, signed with her own hand. In it, she says—"Lord, this day do I, with the utmost solemnity, surrender myself to thee. I renounce all former lords that have had dominion over me, and consecrate to thee all that I am and all that I have, the faculties of my mind, the members of my body, my worldly possessions, my time, and my influence over others, to be all used entirely for thy glory," &c. In the close of this solemn transaction, she says—"If any surviving friend should, when I am in the dust, meet with this memorial of my solemn covenant engagement, may *he* or *she* make a similar engagement, and be admitted to partake of all the blessings of redemption through Jesus the great Meditor." During the scene of her affliction, there were times when she expressed the most firm reliance upon her saviour, and that she trusted wholly to the merits of his sufferings and death for all her salvation. She sometimes requested her friends who attended on her, to talk to her of the goodness of God—and that they would sing for her the following hymns:

"On Jordon's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie," &c.

"There is a land of pure delight,
Where saints immorial reign,
Infinite day excludes the night,
And pleasures banish pain," &c.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word," &c.

A few days previous to her death, she called around her, her distressed and weeping friends, and exhorted them in the most feeling and pathetic manner, to prepare to meet her in a better world. Furnished with this satisfactory evidence of her christian character, and her christian hope, may not all who knew her, and loved her, say, with gratitude and praise to Him by whose grace she was made a partaker of these rich consolations—"The Lord has done all things well"—"Blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them:" "Let me die the death of the righteous, and let my last end be like his."

In the premature death of this young lady, her friends & acquaintances are furnished with an additional evidence of the brevity and uncertainty of human life. She was but in the morning of her days; yet when death came, she was compelled to obey his summons.—O that her voice may be heard from the grave, and that, like her, all who were acquainted with her, may *choose the good part which shall never be taken away from them.*—S. Compiler.

For the Western Luminary.

In addition to the obituary notice of Miss Hall's death, as it appeared in the Shelbyville Compiler, we have the following from one who witnessed her parting scene and advice to her friends. Her death was not that of a Philosopher nor of an enthusiast, but of one who had drank deep of the word of God, and who had the Divine manifestations of his power and his goodness. Indeed she seemed to realize the comfort which Christ gave to his disciples while "yet present with them," when he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The following attempt at humble verse has grown out of the occasion. It was not written for publick scrutiny, but for partial friends; they have advised its publication.

Where is that *form*, which late was seen,
To grace our halls with modest mien?
The wandering eye may rove in vain,
Nor rest upon that *form* again.

Beneath a little mound of clay,
That *form* lies mouldering fast away—
For dust *thou* art, and surely must
Return again to kindred dust.

That *voice* which late in accents sweet,
Besought us all in heaven to meet;
That *voice* which sooth'd the care-worn brow,
Where is it friends, where is it now?

That *voice* hath made its latest moan,
Its loudest longest, saddest groan,
All, all are hush'd in quiet sleep;
Yet something whispers, "cease to weep."

Yes, still we hear that solemn sound,
As thus she spoke to those around:
"Cease, friends, to weep when I am gone
To sit with Christ on his bright throne!

"To live in happiness above,
Where all is peace and all is love.
Cease not to ask, by *daily* prayer,
The blessings and the holy care

"Of One, who in my dying hour,
Is my sure hope, my strength, my tower.—
Nor let this world, nor earthly toys,
Prevent your seeking future joys.

"This world's a world of woe at best,
Without one spot on which to rest,
On which to build a tottering bower,
That lasts beyond the fleeting hour;

"On which to fix one anxious thought,
Beyond the pilgrim's humble lot.
And whilst my little hour remains,
And death is curdling in my veins,

"Oh may your voices all unite,
To praise the Lamb in spotless white,
Who died to wash my spirit clean,
From every stain, from every sin."—

The *spirit* which was lent awhile,
To grace that *form*,—to tune that *voice*,
Where is that *spirit*! Freed from toil,
Its home is not of earthly choice:

But freed from all its cumbrous clay,
And wafted to the realms above,
It entered that *eternal day!*
Eternal as the God of love!

But of the *blessings* which *appeared*,
And of the *joy* which *it received*
No *eye hath seen*, nor *ear hath heard*,
Nor hath the *mind of man conceived:*

So wide the field! so vast the theme!
Too grand for fancy's *boldest flight*,
Yet sometimes *visions* like a dream,
Impress imagination's sight.—

'Tis thus we see a little group
Of kindred spirits round her feet;
Them to embrace, we see her stoop,
And kiss those infants* as they meet.

Now with this little prattling train,
Now with her Saviour at her side,
Onward they march to greater gain,
Where Heaven's portals open wide.

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*Miss Hall had no grown kindred nearer than grand father and grandmother who had died before her.—An infant brother, nephews and nieces had preceded her.

From the New-York Courier.

CURE FOR TOBACCO CHEWING.

Having lately discovered a remedy for the above mentioned disgraceful practice, I hasten to make it public (not deeming it practicable to secure a patent) and shall consider myself abundantly compensated, should it be the means of checking this growing evil.

Chamomile flowers used in its stead, relieves satisfactorily that longing, or hankering sensation, so common to an habitual tobacco chewer; they can be procured in abundance at the Druggist's stores.

"Chamomile flowers are serviceable as a tonic, in loss of appetite, dispepsia, &c. and an antispasmodic well suited to nervous debility;" consequently, preferable to the nauseous Indian weed. (saying nothing of the disgusting effluvia of the latter) inasmuch, as swallowing the saliva is wholesome & beneficial to the constitution, whereas, parting with it is debilitating and injurious.

I only recommend to those who have *unconsciously* become wedded to the loathsome practice of chewing tobacco, and who wish to wean themselves from it, equally *unconsciously*, to make trial of the Chamomile; they will very soon become accustomed to the taste, (which is not disagreeable) and find themselves much benefited by the change.

Parting with the saliva (which assists digestion,) creates thirst; thus we almost invariably find, in an inveterate tobacco chewer, an inclination to drink often. I attribute the besetting sin of drunkenness, in a great measure, to the free use of tobacco, for the two vices seem to be inseparable in a great degree, as there is hardly a drunkard in one thousand, who is not a tobacco chewer. As I have touched upon the ruinous and growing evil, (drunkenness, or drinking to excess) it may be meet at this time to prescribe to that, viz a cup of hot coffee at 11 o'clock, instead of a stiff glass of brandy and water. Spirituous liquors when first taken, produce an agreeable and pleasant effect on the system, but that effect soon vanishes, and leaves the patient much more debilitated; hence the hankering for more to restore him to his wonted spirits. Coffee promotes digestion, nourishes and strengthens the system, and no danger can be apprehended in its frequent use—it can be obtained now at all hours, at the most respectable *grogshops;* I beg pardon, *refectories* in the city.

A Friend to the Human Race.

ANECDOTE.

A married woman of the Shawnee Indians made this beautiful reply to a man whom she met in the woods, and who implored her to love and look on him: 'Oulamon, my husband,' said she, *is ever before my eyes*, and hinders me from seeing you.'

From the New-York Observer.

"THE SHEPHERD OF SALISBURY PLAIN."

A few weeks since we published a verification of the Tract entitled "The Dairyman's Daughter." The charge of fiction, which had been fixed upon it by many, we believe has been applied with equal frequency to "The Shepherd of Salisbury Plain," and with about equal injustice. We have before us the London Tract Magazine for August; which avers, that "the substance of the narrative is a correct account of David Saunders, of West Lavington, who died about the period of its publication." The conversation represented as passing between The Shepherd and Mr. Johnson, did actually take place as recorded, with only this difference, that "Mr. Johnson" was an assumed name for Dr. Stonehouse, a neighboring clergyman, who afterwards befriended the Shepherd on many occasions.

"Dr. Stonehouse, who was on a journey, and somewhat fearful from the appearance of the sky that rain was at no great distance, accosted the shepherd with asking what sort of weather he thought it would be on the morrow? "It will be such weather as pleases me," answered the shepherd.—Though the answer was delivered in the mildest and civilest tone that could be imagined, Dr. S. thought the words themselves rather rude and surly, and asked him how that could be.—"Because," replied the shepherd, "it will be such weather as shall please God, and whatever pleases him always pleases me."

Dr. S. was satisfied with this reply, and entered into conversation with the shepherd in the following manner:—"Yours is a troublesome life, honest friend," said he.—"To be sure, Sir," replied the shepherd, "'tis not a very lazy life, but 'tis not near so toilsome as that which my Great Master led for my sake, and he had every state and condition of life at his choice, and chose a hard one—while I only submit to the lot that is appointed me." "You are exposed to great cold and heat," said the gentleman. "True, Sir," said the shepherd; "but then I am not exposed to great temptations; and so throwing one thing against another, God is pleased to contrive to make things more equal than we poor, ignorant, short-sighted creature are apt to think. David was happier when he kept his father's sheep on such a plain as this, and singing some of his own psalms, perhaps, than ever he was when he became king of Israel and Judah. And, I dare say, we should never have had some of the most beautiful texts in all those fine psalms if he hae not been a shepherd, which enabled him to make so many fine comparisons and similitudes, as one may say, from a country life, flocks of sheep, hills and valleys, and fountains of water."

"You think, then," said the gentleman, "that a laborious life is a happy one." "I do, sir; and more especially so, as it exposes a man to fewer sins. If king Saul had continued a poor laborious man to the end of his days, he might have lived happy and honest, and died a natural death in his bed at last, which you know, Sir, was more than he did. But I speak with reverence, for it was Divine Providence over ruled all that, you know, Sir, and I do not presume to make comparisons. Besides, Sir, my employment has been particularly honored. Moses was a shepherd in the plains of Midian. It was to shepherds, keeping their flocks by night, that the angels appeared in Bethlehem, to tell the best news—the gladdest tidings that ever were revealed to poor sinful men; often and often has the thought warmed my poor heart in the coldest night, and filled me with more joy and thankfulness than the best supper could have done."

A few additional particulars respecting David Saunders may be acceptable to our readers.

God blessed him with an excellent wife and a numerous offspring; he had sixteen children, and twelve of them, at one time, were "like olive branches round his table." It is not to be supposed that a poor shepherd, with such a family, could be without difficulties, especially as his wife suffered much from sickness: but she was a most pious, notable woman; and all the children were brought up in early habits of industry. When trouble used to prey upon her spirits, her constant method was to repair, with cries and tears, to her husband's large Bible, which he used to keep in the thatch of his cottage; and there, as her daughter has since related, she always found something to comfort or support her under her afflictions.

Her husband, a good man, fled to the same resource in all his trials; his wages were but 6*s*. 3*d*. weekly, out of which he was sometimes obliged to pay a boy for assistance; but when times of peculiar necessity occured, God always raised him up a friend. Dr. (afterwards Sir James) Stonehouse repeatedly assisted him; and sometimes his good neighbors, in humbler life, united to supply his wants. In one of his letters, in his old age, he thus writes, with much Christian simplicity:—"As for my part, I am but very poorly in body, having very sore legs; and cannot perform the business of my flock without help. As to the things of this world, I have but little share, having my little cot to pray and praise God in, and a bed to rest on; so I have just as much of this world as I desire. But my garment is worn out, and some of my Christian friends think they must put their mites together and buy me one, or else I shall not be able to endure the cold in the winter; so I can say, Good is the Lord!—he is still fulfilling his promise, 'I will never leave thee, nor forsake thee!"

About a year before his death, the loss of sight totally incapacitated him for his pastoral office, (as it may be called,) but the neighboring farmers invited him to visit them for a month together. It had been his constant prayer that the Lord would not let him long struggle with death or lie long ill, to be troublesome to his friends; and the Lord granted his request.

Being on a visit to one of his friends at Wyke, the aged saint united, as usual, with the family in prayer; and was afterwards heard to pray with extraordinary fervency, in his own room. He slept with the son of his kind host; and after he was in bed, began to open to him the things of God, and talked to him of the blessed Jesus till he fell asleep—to wake no more till the resurrection of the just: for in the morning he was found dead. At the joint expense of his friends, and as a mark of their particular respect, his remains were conveyed to his own parish, where they were interred with more than usual solemnity, about the middle of September, 1796, and in the eightieth year of his age. Thus was he, as a shock of corn fully ripe, gathered into the garner of the Lord!"

"THE SEVEN CHURCHES IN ASIA."

From the Journal of the Rev. John Hartley.

LAODICEA *April* 5, 1826 I know of no part of the Sacred Scriptures which is more calculated to alarm the careless, than the Epistle to the Laodiceans: Rev. iii 14—22. It is not merely the infidel, the profane, or the licentious, who find cause to tremble on reading these verses: many, who have much that is amiable and moral in their deportment, are here brought under condemnation. Our Lord does not charge the Laodiceans with heinous crimes: He does not say, "Because thou dost not worship the Lord thy God—because thou dost not keep holy the Sabbath day—because thou killest, committest adultery, or art living in open violation of every one of the Divine Commands: no! awful as are the guilt and danger of such a condition there is another state more odious in the eye of the Almighty. *Because thou art neither cold nor hot—because thou art lukewarm—because thou sayest, I am rich, and increased with goods, and have need of nothing.* Let us carefully attend to the condition of the Laodiceans. They were Christians: they were Christians who had a Creed uncorrupted by human additions, and correct according to the very model of Apostolic Preaching: nor, as just noticed, were they chargeable with any open deviation from the path of God's Commandments. But they were not zealous for Christ: they were precisely in the situation of those who condemn earnestness & activity on the subject of eternal salvation; who are continually misapplying the precept, *Be not righteous overmuch;* and who consider themselves possessed of many qualities extremely valuable in the sight of God, while they scarcely understand or even condemn those who frequently employ terms of self-condemnation. They did not feel themselves excited to any powerful efforts by the contemplation of their Redeemer's love, or by the force of His example: their conduct shewed no signs of *striving to enter in at the strait gate;* of *fighting the good fight of faith;* of *counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord;* of *praying without ceasing.* They did not love that Saviour, whose religion they professed to adopt, *more than* their *father*, their *mother*, and their *life* itself; nor could they comply with His strict language, *Whosoever he be of you, that forsaketh not all he hath, he cannot be my disciple.* Our Lord declares, therefore, His indignation, in language the most expressive and alarming—*I will spew thee out of my mouth.* Happy for those who feel the force of these admonitions and warnings! To such, promises are annexed, no less encouraging than the rebuke is alarming—*Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me—To him that overcometh will I grant to sit with me on my throne; even as I also overcame, and am set down with my Father on His throne!*

The first object which attracts attention at Laodicea, is the great number of sarcophagis: in these, I reflected, the material part of many Laodician Christians has returned, "earth to earth—ashes to ashes—dust to dust:" their spirits have long since given account of the manner in which they availed themselvs of the faithful admonitions of the Apocalypse.

The city of Laodicea was seated on a hill of moderate height, but of considerable extent Its ruins attest, that it was large, populous, and splendid: there are still to be seen an ampitheatre, a theatre, an aqueduct,

and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the Scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea: we know, from the passionate fondness of the Ancients for these sports, and also from the powerful condemnation of them by the primitive Fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the Youth of either sex were prevailed on to take their seats in those splendid structures; that solid and serious felicity which the Gospel imparts would soon be expelled, amidst such tumultuous assemblies; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly apprehended that the results are not dissimilar: how many a youth, who awakened the best hopes, has been utterly ruined by these entertainments!

HOW TO RAISE $4,600.

At the annual meeting of the Manchester (Eng.) Society auxiliary to the London Missionary Society, held July 7, 1826, the necessity of lending efficient aid to the parent Institution on account of a deficiency of 10,000*l.* in its receipts the last year, was urged by several speakers, and among others by the Rev. Wm. Orme, Foreign Secretary of the latter. The manner in which this appeal was answered by the meeting, is thus described in the manchester Gazette of July 14th, for a copy of which we are indebted to a correspondent in London.—*N. Y. Observer.*

"While the collectors were retiring with their boxes, allusion was again made by some gentleman to this defalcation, and Mr. Heron, [the Chairman,] when rising to call upon the speaker, who was to introduce the next motion, said, "Our friend, Dr. Boothroyd, says, he dare not take here the same liberty which he took down in Yorkshire, where he is no stranger. He there interrupted the order of the meeting by announcing himself as a donor of 5*l.* towards the deficiency, and his example was followed by several other gentlemen present. I wish we had some such interruption here." Mr. Richard Roberts, who sat away from the platform, called out to Mr. Heron, "Set the example, Sir; let us have an example from the chair." The Chairman, thus appealed to, good humoredly answered by stating that he would give 20*l.*, and called on Mr. Roberts, who rejoined with his 20*l.* also. Mr. J B. Clark followed with the same sum. The Chairman then said, "Mr. Smith (of Strangeways Hall) tells me to put him down 50*l.* and says that we are all shabby, and ought to raise 1000*l.* towards the 10,000*l.*" This called up Mr. George Hadfield, who exclaimed, "I'll be 10 per cent. towards the 1000*l.*"—The applause following this very pithy speech drowned Mr. Hadfield's voice; but, as soon as silence was restored, he added, "I give 100*l.* on condition that the meeting raises 900*l.* more." "Oh," said the Chairman, "no conditions, Sir; I take your 100*l.* absolutely." Mr. Hadfield, however, in some very forcible remarks, insisted on the duty of extraordinary exertions in the present state of the Society's affairs, and concluded by positively declaring that his 100*l.* donation *should be conditional*, and that, if the meeting failed to produce 1000*l.*, he would give no more than 50*l.* The spirit in which these remarks were made pleased the meeting; they sprang obviously, not from a desire of giving the less sum, but from the most enlightened prudence as regarded the means of raising the thousand pounds; and they were much applauded. Several donations followed from different individuals; the Chairman at each pause reporting progress, and urging the people to oblige Mr. Hadfield, to give the whole hundred. The amount kept increasing; now it was 220*l.*; soon after it reached 324*l.* There was a dead silence of a few minutes, and a minister on the platform proposed that, as many individuals could give only small sums, and would not like to proclaim themselves aloud in such an assembly, the boxes should go round a second time. "No, no," said Mr Roberts, "we are doing very well; the boxes would spoil all." He was quite right. Here was a gentleman calling out, "Put me down for 5*l.*" There was another impatient to commit himself for 10*l.* Another followed with 20*l.* Mr Samuel Fletcher, after a short but very sensible and affecting speech, announced himself and his lady for 50*l.* each. The magnitude of the offering seemed to scare those whose lips were quivering with half expressed twos and fives and tens and twenties, and the proceedings halted once more at about 440*l.* This was at half past ten o'clock. One of the speakers began his speech, and might have continued till the fire of zeal had died away, but for the judicious interruption of the indefatigable Mr. Roberts, who again called for deeds—not words. The animated countenances and delighted motions of the people; the fumbling in their pockets; the pleasure and anxiety especially displayed by the ladies; their looking here and there for friends of the bolder sex to announce their nameless offerings; all these appearances at length led somebody to suggest that some gentleman from the platform should walk down the aisles, and not ask anybody for money, but quietly to take the gifts of those who might not choose to make their doings known. This scheme just met the wishes of the audience; donations were announced by these gentlemen faster than the chairman could write them down. Some sums were thrown from the gallery wrapped in hymn-book leaves, which had been torn out for the purpose. All was bustle and eagerness. Gentlemen who had given for themselves, repeated their gifts in the names of their wives. They grew warmer and warmer, and then gave for their children. Many sums poured in from Methodists and members of the Established Church. All seemed to be of one heart and one soul; and never, perhaps, was there seen before a larger number of persons unitedly acting as if they felt, in their inmost souls, that "it is more blessed to give than to receive."

The whole spectacle was most interesting, and most surprising too. Had gold been showered amongst the people, there could scarcely have been displayed more eagerness to come in for a share, than all classes, in this large assembly, manifested to empty their purses and their pockets. Franklin tells how Whitefield's eloquence on one occasion melted him into benevolence, in spite of his counter resolutions; so that when the collection came to be made, he gave all he had. But here was apparently a whole congregation busied, during three long hours, (*after each had given what he designed to bestow,*) in pouring their offerings into the treasury of Christian philanthropy, with a zeal which glowed and burned so fervently and so intensely, that had not the lateness of the period to which the meeting had been protracted, obliged the leaders to bring it to a close, it really seems difficult to believe that the sum actually raised might not have been increased two or three fold. That sum at the close of the meeting, a few minutes past twelve o'clock, was at 1013*l.* [$4630] During the following day, other sums were given, which augmented it to upwards of 1,250*l.*

The amount collected at the different services of the Anniversary was about 850*l.* making, with the above-mentioned 1250*l.*, twenty one hundred [$9,324.] from Manchester alone.

RECENT TRACT ANECDOTE.

A respectable merchant of the neighborhood of P——, returned from a tour on the Continent, plunged into the most dreadful sins, devoted to the principles of infidelity, and anxious to diffuse them. During seventeen years, his sins and his sentiments had so dreadfully prevailed, as to writhe his soul with uncommon anguish, and make him wish himself any thing but a man, mortal and accountable. He never attended any place of worship. A Tract brought to the house by his children, lay upon the table one Sabbath morning: distracted with horrid thoughts, he snatched it up to drive them away. It was "The Life of Colonel Gardiner." At first he read with indifference; his curiosity was soon excited; his attention was fixed as he proceeded, and at length his whole soul was engaged by the narration of the Colonel's abandoned life, before conversion. It suited his case; it spoke his feelings. Absorbed in attention, and trembling with agitation, he came to the Colonel's conversion. He could read no more; his heart was full. Bursting with similar impressions, he stole up stairs, locked his door, and, for the first time for eighteen years, fell on his knees and cried for mercy. Constrained to attend service that evening, the Lord deepened the work, and has since enabled him to live to his glory, and to become as active for the interest of Jesus, as he once was in the service of hell.—*Lond. Tract Mag. for August.*

Miseries of Pastors.—When the members of a church are in difficulties with each other, and religion is on the decline; the Pastor is like a poor weak horse, smoothly shod, drawing a heavy load up hill when the road is covered with ice.

Certain sinners are fitly compared to *brass* for their *impudence*—to *iron* for their *hardness*—to *tin* for their *hypocrisy*—to *lead* for their *stupidity*—and to *dross* for their *worthlessness*. (Ezekiel xxii. 18.)

Make the Sabbath the market-day for thy soul.

THE WESTERN
Luminary.

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OCTOBER 10, 1827.

ARDENT SPIRITS.

We are happy to record the following expression of the sentiments of the members of the West-Lexington Presbytery, on the subject of the use of Ardent Spirits, extracted from the minutes of its last stated meeting in this town.

"Whereas the General Assembly of the Presbyterian Church did, at their last session, profess a readiness of mind to co operate with their brethren of every denomination, together with every other friend of humanity, in one great national effort to accomplish a universal change in the habits and customs of our country relative to the intemperate use of intoxicating liquors; therefore the Presbytery of West-Lexington embrace the present opportunity of expressing their most cordial approbation, not only of the proceedings of the Assembly on this subject, but also of the object of the American Society for the promotion of temperance. And, moreover, this Presbytery do warmly recommend to all persons under their care, to abstain from drinking ardent spirits in every case, except when it may be prescribed by a physician.

And that each member of this Presbytery be requested to preach a sermon on this subject to the people of his charge, as soon as possible.

Resolved, that Mr. T. T. Skillman be requested to publish the above report in the "Western Luminary."

For the Western Luminary.

AFRICUS—No. II.

TO THE SYNOD OF KENTUCKY.

The results of that destitution of moral and religious knowledge among our negro population, expressed in my former number, are, as might be expected,—*an almost utter destitution of moral and religious principle.* Theft and drunkenness and almost every species of crime are committed among them without disgrace and without remorse. Having been accustomed from infancy to give an unrestrained rein to every passion, no moral or religious feelings having ever been instilled into their minds, and consequently, 'not having the fear of God before their eyes,' (the great check upon man,) they practice sin with 'all greediness.' But a crime darker and perhaps more universal than either of those specified, remains to be mentioned; a crime, the great corrupter of human manners, and which, as a distinguished Philosopher has observed, depraves the heart with more facility and to a greater degree than, perhaps, any other crime; a crime, which, under all the restraints of principle, publick sentiment, and the law still pervades the most improved society,—an unlawful intercourse between the sexes. This crime is unrestrained, and consequently, almost universal among our black population. A fact which is so well known, that it needs no enlargement to gain it credence or display its malignity.

The guilt of this intellectual, moral, and religious degradation of so large a portion of our population must lie somewhere. Proper exertions might now ameliorate, and *might have* ameliorated their condition e'er now. The guilt of the neglect of so important a duty must be charged upon the church of Jesus Christ and its ministers: nay, it is to be feared the largest portion will fall upon the *Presbyterian branch of that church and her ministers.* It is a well known fact, that, of the small number of blacks who make a profession of piety, few make it in the Presbyterian church, and become members thereof. It is also well known, that they bear a prejudice against OUR church, even though they may live in Presbyterian families. This effect may easily be traced to its cause: the sermons which they hear are generally superior to their comprehension, and little is ever addressed to them personally; it is with difficulty they can procure seats in the church; a general neglect is manifested towards them, and even in cases of a revival of religion, that neglect is not much diminished, or rather a proper attention to them is not augmented.

Although a criminal negligence may be charged against her in regard to them, it lies, perhaps, more in the power of the Presbyterian church than any other, to contribute to the moral elevation of the negroes, as it is to be hoped sentiments more becoming a christian and civilized people are to be found among her members in relation to the whole of this subject,—negro slavery.

A proper attention to the following remarks, and a proper performance of the duties contained in them, would, it is believed, greatly conduce to effect the noble purpose mentioned above:

First. Special meetings should be frequently held for the blacks, in which instruction correspondent to their understandings should be delivered to them.

Secondly. The pious among them should be encouraged to assemble themselves together, with whom a proper person should meet and read to them suitable portions of the holy Scriptures, "for how shall thay believe without they hear?"

Thirdly. In all cases, when not absolutely inconsistent with convenience, they should be assembled at *family prayers.*

Fourthly. Every pious master should collect his servants every Sabbath, read to them the holy Scriptures, 'which are able to make them wise unto salvation,' and teach them how to direct their supplications to Him with whom 'there is no respect of persons.'

Fifthly. Their education should be attended to, at least as far as to enable them to read the Bible.

Sixthly. Every christian master should prevent *absolutely* promiscuous intercourse between the sexes, by punishment, if necessary, by instilling into the minds especially of his female servants, moral principles and sensibility, and by encouraging marriage among them.

Seventhly. In no case in which it can possibly be avoided, should married persons be separated, and children be taken from their parents.

The religious ignorance and nonsensical superstition of the negroes were remarked in the former paper. Were any portion of the means here suggested, employed, the intellectual cloud which now invest them, would be dispersed, light break in upon their darkened understandings, and the Sun of Righteousness arise with healing in his wings.

Publick instruction specially given, an attendance on family prayer, and reading to them the Scriptures either in publick or private, would greatly contribute to that end. The not permitting or not requiring the attendance of even household servants at the family altar, is a mark of criminality which attaches to many, to almost every religious family. Reading to them the Scriptures regularly on the Sabbath, in cases where, on account of numbers, this attendance is inconvenient, would have a happy tendency.

The mere mention of the education of the blacks will alarm some, but the education here proposed, a religious education, would make them better servants, as well as ameliorate and improve their condition. And those to whose more generous feelings unfitness is the only obstacle to the liberation of their slaves, will see in it the means enabling them to bestow that inestimable blessing. There is no reason why, if brought up with a knowledge, from infancy, of their future freedom, and with a preparation for it, black persons should not make as good citizins as white ones. This preparation might be conferred by private education.

The moral condition of the negroes would be much improved by a proper encouragement given to marriage, especially by its celebration by a clergyman, (which, if not legal would not be illegal;) this would confer a sanctity on the connection which it does not now possess, and tend to refine the moral feelings, especially of the female.

The frequent and unfeeling severation of this sacred connection, as well as the separation of parents and children, affix a stain upon a civilized and christian people, which is not to be polished over by any refinement of civility, or concealed by the garb of piety.

The attention of the Synod of Kentucky is respectfully called to the subject of this paper, and a former one in the last Luminary. It is believed that a recommendation and injunction from that high authority of the church, of the plans proposed in this paper, or so much of them as they approve, would greatly contribute to gain the attention of christians to the MORAL and RELIGIOUS AMELIORATION of the negroes. It is further suggested, whether an inquiry into and annual report of the religious and moral condition of our slave population by the different members of your body, would not be a subject worthy your attention.

AFRICUS.

Cure for Tobacco Chewing.—A remedy for this practice will be found on the 1st page of this paper, to which we earnestly invite the attention of our tobacco-chewing readers.

DANVILLE, *Ky. Sept.* 29, 1827.

CENTRE COLLEGE.

The Annual Commencement of Centre College took place on Wednesday last. The following young gentlemen received the degree *A B*: WILLIAM D. JONES, GEORGE G. M'AFEE, JACOB F. PRICE, SIDNEY S. M'ROBERTS and DAVID W. M'CALEB.

The order of Exercises were as follows:

1st. Prayer.

2nd. An Oration on Taste—by *P. H. Fullenwider*, Adams County, Mississippi.

3d. An Oration on Patriotism—by *Thomas Nichols*, Danville, Kentucky.

4th. An Oration on the Prospects of the United States—by *James M. Bush*, Danville, Kentucky.

5th. An Oration on the Effects of Luxury upon Republican Government—by *Joshua F. Bell*, Danville, Kentucky.

6th. An Oration on the Responsibilities of Great Men—by *George G. M'Afee*, Mercer County, Kentucky.

7th. An Oration on Nature's Works as a medium of Pious Reflection—by *Jacob F. Price*, Clark County, Ky.

8th. An Oration on the Influence of the Bible upon the Conduct of Man—by *Sidney S. M'Roberts*, Lincoln County, Kentucky.

9th. An Oration on the Influence of the Study of Intellectual Philosophy upon the Moral Character—by *William D. Jones*, Kentucky.

10th Valedictory—by *David W. M'Caleb*, Natchez, Mississippi.

11th. Prayer.

We think it due to Centre College, and to the young Gentlemen, *Graduates*, to say that the exercises throughout were very interesting. The several orations delivered were honorable to the hearts that conceived and the tongues that uttered them, and as far as we have learnt, were highly approbated by the enlightened audience who attended on the occasion. The *Valedictory* was a beautiful arrangement of ideas; plain and yet pathetick, forming a grand climax to the exhibition.

Centre College, though yet in her infancy has furnished numerous proofs that she is indeed now the nursery of the Arts and Sciences: and much is anticipated in future from the exertions of her *new* but able president and enlightened professorship. Every good heart says success to their labours.

Olive Branch.

THE GOOD AND GREAT WORK BEGUN IN PENNSYLVANIA.

The friends of the Bible cause will rejoice to learn that the Managers of the "Bible Society of Philadelphia," at their meeting on Monday evening last resolved to commence the work of furnishing every destitute family in the State of Pennsylvania with a copy of the Holy Scriptures.

The following Gentlemen were appointed a Committee to devise a plan for carrying the resolution into immediate effect,

Right. Rev. Dr. White, Rev. Dr. Green, Rev. Dr. Mayer, Rev. T. Sergeant, Rev. Mr. Helfenstein, Rev. Mr. Wolle, Robert Ralston, Esq.—*Philadelphian, September* 21.

REVIVAL IN GEORGIA.

From our correspondents in Georgia, we are induced to believe that there is, at present, a more general revival of religion in that State than has ever been witnessed in the South. There appears to be a spirit of devotion and energy in the clergy and people; and the prospects of the Presbyterian Church in particular, are unusually bright. To some of the Churches, there have recently been added from fifteen to thirty-seven individuals, on their giving evidence of a change of heart, and witnessing a good profession. The field appears already white to the harvest;—and it is mentioned as an encouraging fact, that the number of young men about to devote themselves to the Gospel ministry is greatly increasing. We are waiting with some anxiety for a more particular and detailed account of this work of the Spirit.—*Charleston Obs.*

FLORIDA & ALABAMA.

The following letter from a Missionary in the employ of the Presbytery of Alabama, addressed to the Editor of the Herald, furnishes some interesting intelligence from Flordia and the South Eastern section of Alabama.

We rejoice to say, that in these ends of the earth, the Lord is doing great things amongst us.—We have, indeed, seen the wilderness and solitary place made glad on account of the salvation of our God. Since our last stated session of Presbytery, the helps appointed by that Rev. Body came on to our assistance. On the 8th June, the Rev. Mr. Murphey attended with us in Uchee valley, West Florida—On the 9th we went on to organize a Church in that place, with about 43 members in communion; to which number 29 were added upon examination and profession of their faith in Christ. On the 10th the Sacrament of the Supper was dispensed in the presence of a numerous and solemn audience. On the 30th of the same month the Rev. Mr. Hadden attended with us at Pea River, Pike County Alabama; and on that day we organized a Church with about 15 members; to this little band of Christians 10 were added after due examination and profession of their faith in Christ as all their salvation and all their joy. On this occasion we might indeed say, much of God's presence was seen, and much of his power felt.—At our last communion seasons, we have admitted 46 persons to a participation of the emblems of the broken body and shed blood of our Lord Jesus for the first time. Let the Heralds of the cross say, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth," for "behold the Lord hath proclaimed unto the world, say ye to the daughters of Zion, behold thy salvation cometh; behold his reward is with him, and his work before."

HEBRON, ALABAMA.

On the last Sabbath in July, the Sacrament of the Lord's Supper was administered at Hebron, Green Co. Alabama. The meeting continued from Friday to Monday. "Five ministers were present (says the A. Herald) who, with much zeal, were almost incessantly engaged in dispensing the Word of Eternal life, to an untiring audience. The attentive countenance, heaving sigh, and bursting tear from many an eye, clearly evinced that the Holy Spirit was in the midst of the worshipping congregation. Sixteen members were added to the church on a public profession of their faith in Christ, and many who did not come forward in the sealing ordinances of the Lord's House, were anxiously inquiring 'what shall we do to be saved.'"

COLUMBIAN COLLEGE.

We learn with much pleasure, that the Rev. D H Barnes of N. York, has been elected President of the Columbian College, D. C. With the qualifications of Mr. Barnes, as a Christian minister, as a gentleman and a scholar, we have some acquaintance, & can therefore with perfect confidence congratulate the friends of the Institution upon the prospect of such an acquisition. He is an experienced teacher of youth, of indefatigable zeal in the cultivation of every department of useful learning, in the prime of life, a laborious and pains-taking instructor. We have no doubt Mr. Barnes will accept the appointment.—*Columbian Star.*

GOOD SUBSTITUTE FOR A "TREAT."—A correspondent in New Gloucester (not anonymous,) informs us that on closing the polls on Monday last, the gentleman, who had been elected to represent that Town in the State Legislature, offered a few observations on the evils resulting from intemperance, and particularly from the practice of "treating" at elections; and concluded with informing his constituents, that instead of imitating former examples, *he should make a Donation of Ten Dollars to the Sabbath School Society* recently organized in that place, to be appropriated for augmenting their Library. To the honor of the citizens, this proposition was received with apparent satisfaction by all, and with the warmest approbation by the friends of moral and religious improvement.—*Portland Mirror.*

IMPORTANCE OF THE NEEDLE.—The funds raised from the sales of Ladies' work in London at the anniversaries in April and May, amount to nearly $4000. The avails were all appropriated to benevolent objects—principally to the education of children among the heathen in foreign lands and in Ireland.—*Family Visitor.*

The donations to the A. B. C. F. M. acknowledged in the Herald for Sept., amount to 5,764 dolls. 76 cts. besides Legacies, &c.

MISSIONARY CHART.—We have been highly gratified with examining a Missionary chart prepared by E. C. Beach of the Auburn Theological Seminary, with a view to its publication. The chart consists of tables exhibiting all the missions, times of commencement, &c. so arranged as to be classed under their several Societies, and to show the continents to which they belong and the comparative amount of labor, &c. On the sheet with the chart is a full map of the world; so that the whole forms a sort of gazetteer in miniature. —*West. Recorder.*

SLAVE TRADE.

From a Naval Officer of rank, employed on the Coast of Africa:—

April 10, 1827.

Yesterday afternoon, after having sent some of my boats into the Calabar River, where I had reason to believe a slaver was on the point of sailing with a full cargo, a vessel was seen from the royal yard, standing through between Fernando, Po and the Main Land—Aware she could be nothing but a slaver, I made sail in chase, and though then sunset, I shaped a course, so as to cut her off in the night. At one in the morning we got sight of her, under a press of sail—but to no effect: when we were about four or five miles from her, I directed the boats, well manned and armed, to attack her. No resistance was made and at two o'clock one of the boats returned, to acquaint me of the capture of the Creola, a Brazilian brig, with a cargo of three hundred and nine slaves!

The purport of this letter, my good friend, is not to take up your time with a perusal of my captures, but to make your feeling heart (if possible) more alive than it is to the miseries I have observed in this slaver, and the torture the unoffending creatures are put to, in cold blood, by these execrable villains, the Portuguese. In the morning I went on board, to see and be a witness to the state the slaves were in. Now, you will bear in mind this vessel is only 85 1-4 tons; that near one hundred men were in chains below, and those chains so riveted as to take my people a whole forenoon to let the poor creatures breathe the air aloft. The women and girls were (horrid to relate) branded with an iron, at least one inch in length, with the letter B; and several of these marks must have been done even since they were at sea, (but two days,) as several of the young females were weeping from the pain they still suffered; and I was a melancholy witness to the marks, all of them being a sore, and most of them festering, and this, too, not one inch above the breast—The men were marked with the same letter B, but on the arm.

This last capture makes no less than two thousand four hundred and ninety-seven slaves taken and emancipated by this ship alone.

MELANCHOLY AND DISTRESSING EVENT.

On Saturday, the 8th Sept. Mr. Asahel Spencer and his wife were drowned at Saybrook. They were a new married couple, who came in June last from the State of Kentucky, to visit his friends in Haddam. Having spent three months very pleasantly with his relatives and former acquaintance, they were preparing to set out this week for their distant home. But the providence of God ordered otherwise. On Wednesday previous they went to Saybrook to spend a few days, in the enjoyment of sea-food, which they never expected to taste again. Saturday afternoon they sailed out together in a small boat, and were seen to return toward the shore. More is not known.—But the probabilty is that as he drew out the boat upon the shore, she fell over the stern, as the channel was there, and he went to her rescue; when both found a watery grave. Mrs. Spencer was found on Sabbath afternoon, and carried to his friends in Haddam for interment. The body of Mr. Spencer has not been found. His hat was floating on the water. Their respective ages were 32 and 22.—Solemn and mysterious providence! "In the midst of life we are in death." "As the fishes are taken in an evil net, and as the birds are caught in a snare, so are the sons of men snared in an evil time, when it cometh suddenly upon them." —*Connecticut Observer*

NARROW ESCAPE.

In Huntingdon, Pa on Tuesday of last week, a man named Wm. Allen, had gone into a well of considerable depth, to bring up a piece of meat that had fallen to the bottom. After securing it, and in the attempt to ascend, the lower part of the well caved in. He called for a rope, and was hauled within a few yards of the top, when the whole of the wall above him gave way, and the vast weight of stones and earth carried him to the bottom. Aid was immediately procured, a curb made and a windlass erected, and the neighbours relieved each other in removing the ruins. After some time an aperture was made, and at the end of five hours, Allen was taken from under a large stone quite senseless. He was much bruised, and had one rib fractured, but will probably recover. Allen speaks of his sensations, while his neighbors were removing the rubbish; and once when the windlass ceased operation requiring some repairs, he thought they had given him up.

ADMIRABLE MECHANISM.

"*Cycle in epicyle, orb in orb.*"—There is now to be seen at the Northern Hotel, kept by Mr. Burtis, a little way up River street, one of the most admirable pieces of mechanism which the investive genius of our country has yet produced. The mind which contrived it must not only have been distinguished for its activity and ingenuity, but must also have been familiar with the sublimest conceptions. The machine exhibits the whole solar system, and has been very properly named, "The Newellian Sphere," in honor of its inventer, Theodore Newell, originally of Connecticut, but of late years a citizen of Vermont. This sphere is designed to facilitate the study and illustrate the science of astronomy; and competent men have pronounced it decidedly superior to any of the orreries and planetariums yet devised for the same purpose. The number arrangement, and movement of the brass wheels which regulate the motions of the representatives of the heavenly bodies, are wonderful; and they all take their impulse from one source.—Mr. Newell is now an aged man bending under bodily infirmity, and poverty, as well as the weight of years.—But his zeal in the cause of science is unabated.—*Troy Sentinel.*

MARRIED,

On Tuesday evening the 2d inst., by Rev. Mr. Chapman, the Rev Benjamin O. Peers, to Miss Mary Ann Bell, daughter of Mr. William Bell, of this town.

CATHOLICS IN IRELAND.

We copy from the Roman Catholic Expositor, printed at Dublin, the following affecting appeal, signed by upwards of 400 persons, in behalf of more than 1300 children. The spirit of inquiry is abroad, even among the peasantry of that unfortunate country: and must eventually *leaven* a state of society, which has long been deplorable. We may, hereafter, furnish other valuable extracts from this interesting publication.—*Charleston Observer.*

RIGHT REV. CORNELIUS EGAN,

ROMAN CATHOLIC BISHOP OF KERRY, &c. &c.

May it please your Reverence,

We, the undersigned, being Members of the Roman Catholic Church in your Bishopric, beg leave to approach you with all the respect and deference due to our Spiritual Father, and to implore your pastoral indulgence on a subject of much anxiety to us, and of great importance to the bodies and souls of our dear children.

In almost every parish, of this country, Free Schools have been established by our charitable gentry, with the assistance of the generous English, in which all who choose to attend are taught how to earn their own bread with honesty, and to live in quietness and kindness with their neighbors; and every sort of books necessary for this purpose are supplied without the least cost. As many of our clergy, for a long time, supported and recommended these schools; as we know the masters are good scholars, and men who have obtained certificates of character from their Priests; and as we see that the pupils of these schools get on rapidly in knowledge and good behaviour, we are desirous that our beloved children should have the benefits which are enjoyed by our neighbours.

For some time past, however, the Clergy have required us to take our little ones from these schools, telling us that there is danger of losing our religion by sending them, or that though they can see no harm whatever in our doing so, yet they must obey the orders of their Bishop in forbidding us. Some of us being unwilling to deprive our children of such great blessings, have been denied the rites of that Holy Church in which it is our wish to live and die; some have had their names called Sabbath after Sabbath from the sacred altar, and thus been exposed to the scorn and persecution of our neighbors; whilst our little ones have often been the objects of insult and abuse—and all this because we wish our dear children to become sensible, industrious, and honest Catholics.

Most Rev. Sir—We do not presume to dictate to our Clergy, but we think it very strange that they should now call that bad, which they once called good; we do not know how the sending our children to these schools, in which God's Word is taught, can injure their religion, if our church is built upon a rock, against which "the gates of hell shall not prevail;" especially whilst they have the use of the Roman Catholic version of Scripture, and their Masters are willing to instruct them in the catechism when school has closed. Nay, many of our children who attend the Scripture Schools are most perfect in the catechism of our Holy Church.

We approach your paternal feet, Holy Father, humbly imploring that you will instruct the clergy to relax that hostility which many of them direct against the Scripture Schools, and to suspend those denunciations and penalties which are dealt to us, merely because we love our children, and wish to see them honest men, loyal subjects, good Christians, and faithful Catholics. In short, PERMIT US TO KNOW SOMETHING OF THE WORD OF GOD, so much spoken of in these days.

Do not suffer us to be branded as heretics, or rotten Catholics, and to have our hearts wounded, and our livelihood taken away without deserving it, and at last be driven from the Church in which we were reared, to one which our Bishop Doyle says is not very different, but which does not interfere with the natural rights of parents to educate the children which Almighty God has given them. Some of our neighbors *have gone over*, from being opposed, and we do not see them less happy than they were.

Holy Father and most Reverend Sir, we beg you to forgive our presumption, and to grant us, in a general order to the Clergy, the reasonable indulgence we thus seek, that we may remember you in our prayers and thanksgivings to Almighty God, and that the blessing of them that are ready to perish may come upon you.

We are Most Reverend Father,
Though Poor, and Ignorant,
Your Faithful Children.

[Here follow the Signatures.]

THE LAST HOURS OF DR. WATTS.

Little more than an half an hour before Dr. Watts expired, he was visited by his dear friend, Mr. Whitefield. The latter asking him, "How he found himself?" the dying doctor, answered, "Here I am, one of Christ's waiting servants." Soon after, a medicine was brought in; and Mr. Whitefield assisted in raising him up in the bed that he might with more convenience take the draught. On the Doctor's apologizing for the trouble he gave Mr. Whitefield, the latter replied with his usual amiable politeness, "Surely, my dear brother, I am not too good to wait on a waiting servant of Christ!" Soon after Mr. Whitefield took his leave; and often regretted since, that he had not prolonged his visit, which he would certainly have done, could he have foreseen, that his friend was but within half an hour's distance from the kingdom of glory.

Dr. Jennings has preserved a few of Dr. Watt's dying sayings. 'Tis to be wished, that he had recorded more of them. "I bless God," said the ripening saint, "I can lie down with comfort at night, unsolicitous whether I awake in this world or another!" His faith in the promises was lively and unshaken: "I believe them enough to venture an *eternity* on them!" Once to a religious friend he expressed himself thus: "I remember, an aged minister used to say, that the most learned and knowing Christians, when they came to die, have only the same plain promises for their support, as the common and unlearned. And so," continued the Doctor, "I find it." 'Tis the *plain promises* of the gospel that are my support, and I bless God they *are* plain promises, which do not require much labour and pains to understand them; for I can do nothing now, but look into my Bible, for some promise to support me and live upon that." Or feeling any temptations to complain, he would remark, "The business of a christian is to *bear* the will of God, as well as to *do* it. If I were in health I could only be doing that.—And that I may do now. The best thing in obedience is, a regard to the *will* of God, and the way to that, is to get our inclinations and aversions as much mortified as we can."—*Gospel Magazine for January*, 1776.

From the Charleston Observer.

MR. EDITOR,—I am somewhat solicitous to learn how you succeed with you *Presbyterian* paper, and for two reasons—1st, to gratify my own curiosity; and 2d, to gratify the curiosity of my neighbours. Now, Mr. Editor, the mere gratification of curiosity, is a matter of more importance than you may at first consider it. Let me add a thought or two, if you please. The Athenians, you recollect, were a curious people.—Curiosity led them to listen to the great Apostle of the Gentiles, while he preached to them concerning "the Unknown God." And as for myself and my good neighbours, we are almost as ignorant respecting the true character of Presbyterianism, as our great prototypes of curiosity were, respecting "the Unknown God." And this for two reasons—the zeal of its opponents, and the apathy of its friends. You are not probably aware that my neighbourhood is a perfect *Microcosm* composed of every species of religionists in the world, and excepting the Presbyterians, who are *mum* as it relates to their own tenets, all are zealous almost to madness in behalf of their respective peculiarities. Deism and Universalism, and Socinianism and all the other *isms* are as clamorous for their own sects, as those who in former days worshipped "the Great Goddess Dianna and the image that fell down from Jupiter;" And what to me appears somewhat remarkable is the fact that they unite in nothing but their opposition to Presbyterianism. In this, they resemble certain hostile parties of old who were reconciled on one point, through the intervention of a certain Blastus, an account of which you have, Acts, xii, 20.—Now most of these reprobate reprobation, and decree that there shall be no decrees, and persevere against perseverance. And if the old adage, *vox populi, vox Dei*, be correct, the impiety of gainsaying is abundantly manifest. To be frank with you, Mr. Editor, I have found it the easier to swim with the current;—whether "right or wrong," I have not paused to determine. You have adopted another course, and I almost wonder at your temerity. For if Presbyterians every where are like those of my acquaintance you will have to beat alone against wind and tide.—How this is I should like to know.—And I should like moreover to know how you succeed in subscriptions and pecuniary encouragements, for I reckon it costs something handsome to carry on the establishment. I should like to know much more, but I am afraid of being thought a Yankee. COSMOPOLITE.

We hardly know how to answer our Athenian friend, Cosmopolite.—We are Presbyterian. If we have not come out more distinctively on our religious views, or been more discriminating in relation to our creed of goverment and doctrine, it is not because we wish to be distinguished, by our singularity in preserving a neutral posture, while the publications of all other denominations are so exclusively sectarian: nor because we think them wrong in supporting their own creeds—but for two good reasons: first, because we prefer acting only on the defensive, when we advert to our differences with others; unless the points in question are those of vital interest; second, because some of our friends have an unaccountable timidity on

the subject, and we have caught a little of the feeling ourselves.

As to pecuniary success—why verily this a sore place.—*Editor.*

From the same.

MR. EDITOR.—I reside in one of the Districts north of Charleston—Sometimes on business, and sometimes for amusement, I ride through my own neighbourhood, and those contiguous I am fond of hearing the news, and ascertaining the sentiments of the wise ones of my own country; of such characters, there is no scarcity. In one of my rambles the other day, I entered the house of an old gentleman, whose soul appeared to be floating on the confines of both worlds; his tottering limbs were literally unable to support him; he was borne along between two, one of whom from her tenderness and assiduity, I took to be his wife. The place was romantic; a neat little cabin in the woods, far removed from all the noise and bustle of the busy world. Here a number of persons were collected. I soon ascertained they had met for devotional exercises; this place was selected because the aged and infirm pilgrim, who resides here, is unable to attend the house of God. Before the holy exercises of the day commenced, the time was spent in conversation on various subjects, but all appeared to have a religious tendency, such as the benefit of Bible Societies, Tract Societies, Sabbath Schools, and Religious Newspapers; also the prevalent vices of the day, and especially that of the immoderate use of ardent spirits and other intoxicating liquors.—Without a dissenting voice all agreed that there was too much used, and that too amongst those who are professors of Christianity. Over this fact there appeared to be a general lamention It was then remarked, (and perhaps the information had been received from your paper, Mr. Editor,) that many religious people in the North had resolved never to taste ardent spirits unless prescribed by a physician; nor wine, unless when commemorating the sufferings of the Redeemer of sinners. Amongst others, the case of a congregation in the city of New-York was mentioned, where they have all agreed to abstain entirely from the use of ardent spirits, and mereover, that hereafter, none shall be admitted to the fellowship of that Church, who will not agree to come under the same solemn restrictions. To a nominal professor, who is a real lover of *strong cordials*, such a restriction is like the command given to the young man, "Go and sell all that thou hast, and give to the poor, and come follow me, and thou shalt have treasure in heaven." In this little serious group, there was one—yes, Mr. Editor, there was one who replied—and I have no doubt with much honesty—that he thought that congregation in New-York had gone too far!! "What! must a christian man be excluded from the privileges of the Church for drinking a dram when he thinks it necessary?" The sentiment he advanced met with no support from any present; he then wound up by saying, that he did not wish to become the advocate of intemperance, but that he thought such restrictions were not altogether right. Mr. Editor, I understand that you are a Minister of the Gospel; what do you think of the conduct of the good people of New-York, who have determined never again to *drink*, and thus *drive away sorrow?* Can the troubles, the fatigues, and the difficulties of this world, and especially of the *South*, be borne at all times without an *innocent* drink of grog? Is it not *at times very useful*, even to Ministers themselves? When their *spirits* are *exhausted* by the contemplation of divine things, and the promulgation of eternal truth from the pulpit to a large number of either hardened or trembling sinners, is it *not necessary* that they should have a little *something to cheer them?*

When Ministers meet as an ecclesiastical court to consult the affairs of the Church, is not the great cause aided by occasionally frequenting the sideboard, where "the wine is red, where it giveth its colour in the cup, where it moveth itself aright?" HUMILIS.

"OH, HE DOES NOT WANT IT!"

But he *does* want it. And even if he did not, your own engagement has nothing to do with his private circumstances.

Such is the self-excusing of many a careless creditor, and such the proper answer.

It is to be lamented that there is no charge to which many, who may be good men, are more subjected than that of the want of punctuality in the payment of little debts. And there is no plea by which conscience is more readily satisfied, than that of the declaration that the creditor does not need the amount. The same thing applies to a hundred little borrowings.

A book is lent; it is detained until the lender is unable to recollect the name of the borrower—but then, "he does not want it; he has many others; or he has read it already." But he *does* want. If he has others, it is no reason why he should lose this. If he has read it, it is no reason why he may not lend it to others, as well as to yourself.

A small subscription is due: "The Society does not want it; the sum is so small that it can make no difference." But the Society *does* want it. If every member did as you do, there would be no funds in the hands of the Treasurer: and your neglect is dissolving the Society as far as your own item of influence goes. That influence goes thus far to discourage schemes of benevolence, and to destroy publick confidence. You inspired a hope which you crushed again

An Editor's payment is due "He does not want it." But he *does* want it. And this very plea of yours gives him more trouble than all others put together.

Of a truth, there are few excuses for a neglect, more frequently given to the remindings of conscience than this expression. It sets aside with the veriest sophistry, the spirit and essence of moral obligation.

CHRISTIAN, how is it with you?

Ib.

LABOURS OF WHITEFIELD.

It appears from a little account book, wherein this great man of God minuted the times and places of his ministerial labours, that he preached upwards of EIGHTEEN THOUSAND Sermons, from the æra of his ordination to that of his death.

The above fact is mentioned in a number of the *Gospel Magazine*, a rare and valuable work, published in London in 1776.

From a volume of the same work, of the same year, we find the following anecdote of Voltaire, who was then in the full career of his warfare against Christianity. His shrinking from danger, and terrible dread of death, were frequently exhibited in subsequent periods of his life:—

Ib.

"*Anecdote of Monsieur de Voltaire.*—This gentleman forgets all his infidelity on two occasions: viz. when he is *sick* and when it *thunders and lightens*. He is so particularly afraid of stormy weather, that if he happen to be writing when the "clouds pour down their torrents, and the air thunders, and the arrows of the Almighty flash abroad," he'll call out in an agony of horror, for a bottle of *holy water*, and sprinkle himself with it from head to foot: and plentifully bedew the floors and and walls of his apartments into the bargain. Immediately after which precaution, he orders *mass* to be said in his chapel: and the masses go on briskly one after another, 'till the thunder and lightning cease.—*But*, no sooner is the tempest hushed, than a clear sky, and placid elements settle him into a laughing Infidel again, and resuming his pen, he writes against Christianity with as much accrimony, zeal and want of argument, as ever."

THE UNIVERSALIST CONVICTED.

President N——— once preached a discourse near Schenectady, in which he set forth the intense and eternal torments of the finally impenitent. One of our modern restorationists heard the discourse; and having "an itching palm" to show his knowledge of futurity and divine dispositions, he followed the President to the house where he took tea after the exercises of the day were closed, and introduced himself by saying to Mr. N———, "Well, Sir, I have been to hear you preach, and have come here to request you to prove your doctrine." "I thought I had proved it; for I took the Bible for testimony," was the reply—"Well, I do not find any thing in my Bible to prove that the sinner is *eternally damned*, and I do not believe any such thing" "What do you believe?" "Why, I believe that mankind will be judged according to the deeds done in the body, and those that deserve punishment, will be sent to hell, and remain there until the debt is paid," &c. Said Mr. N———, "I have but a word to say to you; and first, For what did Christ die? And lastly, There is a straight road to heaven; but if you are determined to go round through hell, to get there, I cannot help it." The man took his leave, but his mind was "ill at ease." *There is a straight road to heaven* still rang in his ears: he went home, read his Bible attentively, and was soon convinced of, and acknowledged his error: and after a suitable time, united with the followers of the Lamb.

EXCERPTS.

The power of God.—The Thracians had a very striking emblem, expressive of the Almighty power of God. It was a sun with three beams—one shining upon a sea of ice and melting it; and another upon a rock and melting it; and a third upon a ded man and putting life into him. How strictly does this emblem harmonize with what the Apostle says of the Gospel—that it is the *power of God* unto salvation to every one that believeth: it melts the hardest heart into a uniform obedience to the Divine will, and raises those who were dead in trespasses and sins to a life of righteousness.

The *cause* of enmity against real christianity is in the heart. The angel Gabriel might exhibit the truth, but the heart would rise in enmity. To suppose that there is any way of preaching the cross so as not to offend the world, is to know nothing of the subject.

Poetry.

Mr. Skillman,

Underneath extracted from a late literary paper, you will read some beautiful verses. Should you deem them deserving a place in your valuable paper, it will afford, no doubt, to many of your readers, a treat that far outvies the pleasures of the cup.

From the Casket.

It was midnight—I sunk on my couch to repose,
Oppress'd with the ills I seem'd destin'd to bear,
And I envied the blissful condition of those
Who had never, like me, known the canker of care.

I envied the stoic, and thought I would give,
For a heart such as his, all the gold I possess'd;
For then—then, said I, 't would be comfort to live,
By pleasure unmoved, by no sorrows depressed.

Soft slumbers at length o'er my wearisome frame,
Had unconsciously stolen—my cares I forgot,
When near to my pillow a bright Goddess came,
And in accents of feeling, thus pitied my lot:

"I heard thy lament, and full well do I know
That thy heart has too often by anguish been torn;
But I have a balm for the children of woe;
Then cease, hapless youth, any longer to mourn."

'Twas an angel that spoke. I in raptures exclaimed,
And listened to catch the sweet tones of her voice,
Impatient to know whose compassion I claim'd,
And what balm was to bid my sad heart to rejoice.

"My name is *Religion*," the Goddess replied,
Then gently retiring, as if to depart,
"To me without doubting, thy sorrows confide,
For I can assuage every wound of the heart." H———.

FEMALES IN ITALY.

The country was all in bloom, and the flowery plains exhibited a gayety of landscape, which can hardly be conceived in less sunny climes. But the inhabitants are miserable, and know not how to appreciate or improve the munificence of nature. We actually saw females harnessed like cattle to the plough, and dragging it through the light soil, while a man was lounging in the furrow, guiding the share! Woman, poor woman, is here emphatically degraded into the drudge of life, and it makes the heart bleed to witness the burdens she is often compelled to bear. There is no affectation nor sentimentality in this. It is plain downright matter of fact, which stares the traveller in the face, at every step of his progress through Italy.—*Carter's Letters.*

Women in the Patriarchal Ages.—The condition of women among the ancient patriarchs, appears to have been extremely indifferent.—When Abraham entertained the angels sent to denounce the destruction of Sodom, he seems to have treated his wife as a menial servant.—"Make ready quickly," said he to her, "three measures of fine meal, knead it, and make cakes on the hearth."

In many parts of the East, water is only to be met with deep in the earth, and to draw it from the wells, is consequently, fatiguing and laborious. This, however, was the task of the daughters of Jethro the Midianite; to whom so little regard was paid, either on account of their sex, or the rank of their father, as high priest of the country, that the neighboring shepherds not only insulted them, but forcibly took from them the water they had drawn.

This was the task of Rebecca, who not only drew water for Abraham's servant, but for his camels also, while the servant stood an idle spectator of the toil. Is it not natural to imagine, that, as he was on an embassy to court the damsel of Isaac, his master's son, he would have exerted his utmost efforts to please, and become acceptable?

When he had concluded his bargain, and was taking her home, we meet with a circumstance worthy of remark. When she first approached Isaac, who had walked out into the fields to meet her, she did it in the most submissive manner, as if she had been approaching a lord and master, rather than a fond and passionate lover. From this circumstance, as well as from several others related in the sacred history, it would seem that women, instead of endeavouring, as in modern times, to persuade the world that they confer an immense favor on a lover, by deigning to accept of him, did not scruple to confess that the obligation was conferred on themselves.

Beauty, like nature's fairest flowers, blooms to be gazed at and admired by the passing multitude. The beautiful woman, seldom, if ever, finds happiness either in the company of flatterers or untalented admirers. The one robs her of natural gifts—making her forget the feelings of humanity, esteem, and sincere love—to build her future hopes and happiness on the bloom of her cheek; the other makes her ridiculous by overrating her acquirements, because she is a beautiful woman. The man of talents spurns the idea of stratagem, to obtain the affections of the woman he may love—he will not sacrifice his feelings or his good sense to the degrading resort of hypocrisy—but will at once avow his love, with all the ardor of his noble mind, without shading his confessions with the colors of affectation.

A FINE WOMAN.

It is pleasant to observe how differently modern writers and the inspired author of the book of Proverbs describe a fine woman. The former confine their praise chiefly to personal charms and ornamental accomplishments, while the latter celebrates only the virtues of a valuable mistress of a family, and a useful member of society. The one is perfectly acquainted with all the fashionable languages of Europe; the other opens her mouth with wisdom and is perfectly acquainted with all the uses of the needle, the distaff, and the loom. The business of the one is pleasure, the pleasure of the other business. The one is admired abroad, the other at home. Her children rise up and call her blessed, and her husband also praiseth her. There is no name in the world equal to this, nor is there a note in music half so delightful as the respectful language with which the grateful son or daughter perpetuates the memory of a sensible and affectionate mother.

POWER OF THE HUMAN EYE.

The overmastering power of the human eye upon the lion, has been frequently mentioned by travellers. From my own inquiries, I am perfectly satisfied of the fact; and an anecdote that was related to me by Maj. Mackintosh, proves that this fascinating effect is not confined exclusively to the lion. An officer in India having chanced to ramble into a jungle, suddenly encountered a royal tiger. The encounter appeared equally unexpected on both sides, and both parties made a dead halt, earnestly gazing on each other. The gentleman had no firearms, and was aware that a sword would be no effective defence in a struggle for life with such an antagonist. But he had heard that even the Bengal tiger might be sometimes checked by looking him firmly in the face. He did so: in a few minutes, the tiger, which appeared preparing to take his fatal spring, grew disturbed, shrunk aside, and attempted to creep round upon him behind. The officer turned constantly on the tiger, which still continued to shrink from his glance, but darting into the ticket, and again issuing forth at a different quarter, persevered for above an hour in this attempt to catch him by surprise; till at last it fairly yielded the contest, and left the gentleman to pursue his *pleasure walks*. The direction he now took, as may easily be believed, was straight to the tents, at double quick time.—*Thompson's Southern Africa.*

THE RATTLE SNAKE.

Extract from the notes on the Rattlesnake, by J. J. Audubon, F. R. S. &c.

To give you an idea of the long time his poison retains its property, I shall relate a curious but well authenticated series of facts, which took place in a central district of the state of Pennsylvania, some twelve or fifteen years ago. A farmer was so slightly bit through the boot by a rattlesnake, as he was walking to view his ripening corn fields, that the pain felt was tho't by him to have been from the scratch of a thorn, not having seen or heard the reptile: upon his return home, he felt on a sudden violently sick at the stomach, vomited with great pain, and died in a few hours. Twelve months after this, the eldest son who had taken his father's boots, put them on and went to church some distance. On his going to bed that night, whilst drawing off his boots, he felt slightly scratched on the leg, but merely mentioned it to his wife, and rubbed the place with his hand. In a few hours, however, he was awakened by violent pains, complained of general giddiness, fainted frequently, and expired before any succor could be applied with success; the cause of his illness also being quite a mystery. In course of time his effects were sold, and a second brother, through filial affection, purchased the boots, and, if I remember rightly, put them on about two years after. As he drew them off, he felt a scratch and complained of it, when the widowed sister being present, recollected that the same pain had been felt by her husband on the like occasion: the youth went to bed, suffered and died in the same way that his father and brother had before him. These repeated and singular deaths being rumoured in the country, a medical gentleman called upon the friends of the deceased to inquire into the particulars, and at once pronounced their deaths to have been occasioned by venom. The boots that had been the cause of complaint were brought to him, when he cut one of them open with care, and discovered the extreme point of the fang of a rattlesnake issuing from the leather, and assured the people that this had done all the mischief. To prove this satisfactorily, he scratched with it the nose of a dog, and the dog died in a few hours from the poisonous effect it was still able to convey.

THE CROUP.

For this disorder, so fatal to children, M. Bretonneau, a medical man at Tours, who has long made the subject his study, appears to have discovered a certain cure. It consists of blowing alum into the throat of the child by means of an instrument which M. Bretonneau has invented for the purpose. In some cases, two or three repetitions of this treatment are sufficient; in others five or six are necessary. Numerous children, who were rapidly falling victims to this frightful disorder, after the exhibition of the antiphlogistic and other supposed remedies, have been cured by M. Bretonneau. *Literary Gazette.*